THE DVTY OF ALL TRVE SVBIECTS TO THEIR KING:

As also to their Native Countrey, in time of extremity and danger.

With some memorable examples of the miserable ends of perfidious Traytors.

In two Bookes.

Collected and Written by H. P.

—*inutilis olim,*
Ne videar vixisse— PALINOD.

LONDON,
Printed by E. P. for *Henry Seyle*, and are to be sold at his Shop, at the Tygers Head in Fleetstreet, over against St. Dunstanes Church.
1639.

47.
3. 13.
218.

TO THE RIGHT WORSHIPFVLL, SIR PAUL PINDAR KNIGHT.

Worthy Sir,

WHen I had ended this *Discourse*, & bethought my selfe of a *Subject*, who for his loyalty and love to his King and Country, might answer and sute with the subject in hand, and as it were stand in stead as a faire light at the entrance of the dore, to shew others the way; your selfe came to my remembrance; who have so clearely expresst your affection to either. Indeed by the Law both of God and Nature, every man (according to that ability God hath blest him with-

all)

all) is bound ſo to doe, but the greater number want the meanes, and burthens of this nature moſt commonly lie upon the backs but of a few, yea many there are, who (though able enough) in hard and dangerous times (like fooliſh patients in a deſperate diſeaſe, who will not be perſwaded to be let blood though it would ſave their lives) will not yeeld their aſſiſtance, till forced by extremity or a ſtronger hand: this the Citizens of *Conſtantinople* prooved by wofull experience, when they were ſurprized by *Mahomet* the firſt, having ſuch a maſſe of money and treaſure in their houſes, that the Turkes were aſtonyed thereat. I rather ſet before ſuch, that true paterne and mirror of Magnificence, (ſo highly honoured and admired, even untill this day, for ſo many wayes deſerving of his Countrie) *Coſmo de Medicis*, of whom the Florentine Hiſtorie thus reporteth: *This* Coſmo (ſaith he) *was the moſt eſteemed and the moſt famous Citizen of* Florence, (*being no man of warre*) *either in*

Florence,

Florence *or any other City, because he did not only excell all others of his time, in authoritie & riches, but also in wisedome, for among other qualities that advanced him no be chiefe in his Country, he more then other men liberall and magnificent, which liberality appeared much more after his death then before, and though he did Princely things, yet in his conversation, riding abroad, or marrying of his children or kinsfolkes, hee was like unto all other men, modest and discreet, because he well knew that extraordinary things, which are of all men with admiration beheld, doe procure more envy then those which without ostentation are honestly covered;* surely private men have equalled many Prince in *Magnificence*, I might alledge many examples for this purpose. But I onely shew how much we are first obliged to God, then to all those who study to provide for the safety of their *King* and *Country*, the advancement of Gods Church and true Religion, of which number (Sir,) as you are one so eminent, here on earth, so may you receive your reward with the number of

Hist. Florentin. lib. 7.

those, whose piety and deeds of mercy, shall receive their reward in another Kingdome.

Yours in all observance

to be commanded,

H. P.

Imprimatur, Aprill 29. 1639.

IOHN ALSOP.

TO

TO

ALL HIS MAIESTIES LOYALL AND TRVE loving Subjects in generall, of what degree or condition soever.

THE *divine* Plato, *to shew us, of what forme the best established* Common-wealth *ought to be, useth this* Musicall Theoreme: Tunc omnis (*saith he*) Respublica subvertitur, cum ex numero ternario, quinario jungo duæ efficiuntur Harmoniæ. **This as an obscure riddle could not for many ages be resolved, till* Melanchon, *and some others the best learned of these later times, discovered* Plato's *meaning, which was this, since the most and best governed Common-wealths, consist first, of the* King, *who is the Base, and first note (or key) of the* Fift, *(hence* ἔκλειν quasi, βάσις τῆς λύρας*) secondly of the* Nobility, *who as a* Fourth *doe perfect and make up the* Fift, *then of the* People, *who as a* Third *make up a full* Eight: *now if this* Third *and* Fift *make a discord of two severall* Harmonies, *the* Musicke *is harsh and nought: for example, if the* King *and* Nobility, *should take*

* Every Common-wealth, is in hazard to be ruined, when of a third joyned with a first are made two severall or disagreeing harmonies.

part againſt the Commons, *or* Commons *and* King *againſt the* Nobilitie, Nobilitie *and* Commons *againſt the* King, *that* Eſtate *or* Common-wealth *is in great danger, hereby concluding, that nothing more ſupporteth a* Kingdome, *then* Unitie, *and the mutuall* Concord *of thoſe three Eſtates in the ſame, one not being able to ſubſiſt without the helpe of another.*

Vnitie makes might.

Hence I remember the Eſtates *of the* United Provinces *in the* Netherlands, *cauſed to be ſtamp'd upon their gold the* Belgick Lion (*rampant*) *with ſeventeene arrowes in his right paw,* (*meaning thereby the ſeventeene* Provinces,) *borrowing that Embleme, from theſe arrowes which* Silurus *on his death bed gave to his ſeventeene ſonnes, commanding each of them to take an arrow, and upon his knee, or as hee could to breake it, which they eaſily did, then gave he unto them ſeventeene other arrowes all bound together in one bundle, to breake, which* (*one eſſaying after another,*) *they could not,* Thus after my death (*quoth their Father*) it will faſe with you, if you be divided among your ſelves, (as theſe arrowes were) every one will cruſh you, but if you unite your ſelves, none will be able to injure or overcome you.

The caſe is ours, *who are* (*or ought to be*) *faithfull and true to our* King *and* Country, *neither to ſuffer, or give the leaſt conſent or way to any* diviſion *among our ſelves, which hath beene the ruine even of the moſt flouriſhing Kingdomes, forraine enemies taking advantage of their diſcords and combates* (*as the Kite in* Æſop, *did by the* Mouſe *and the* Frog.)

So

So the Danes in our Land, and after them the Saxons did, and too well it is knowne, how that fatall and unfortunate division and emulation betweene the Nobility of Hungarie and Lewes their young King, made a faire and an open way for Solymen to the possession (almost of all) that most fertile and flourishing Kingdome.

Now if we duely consider, and search out the cause of these tumults and commotions, that of late yeares, and daily doe arise in Christian Common wealths, we shall finde it to proceed from a pretence of conscience, and Reformation of abuses in the Church, under which colour our obstinate Innovators bandie themselves against their owne good and Religious Kings, when the Apostle saith, (and so did the Primitive Christians practise) for conscience sake we ought to submit our selves unto them, whether they be good or bad, and because we maintaine this, they powre out whole vollies in their volumes of slanderous imputations against our Reverend Bishops, being indeed Ecclesiæ antemuralia, the Bulwarkes or outworkes of our Church, so that I may say of such a people and a Religion, as Lucretius said of theirs who allowed the slaughter and Sacrifice of Iptrianassa the innocent virgin.

Tantum Religio poterat suadere malorum.

we need neither them nor their reformation, our Church of England, being as well setled and governed as any in the Christian world: let us then submit our selves, first unto God, next to our King, his Lawes and

and discipline of our Church, labour for Unitie *and peace one with another: so will God blesse and defend us, our Adversaries utterly disabled, feare us, and we shall not onely live, but goe to our graves in peace, which God, in the times of the Patriarchs and Prophets, promised to his children, as an especiall blessing.*

Yours,

H. P.

May 7. 1639.

THE

THE DVTIE OF ALL TRVE SVBIECTS TOWARD THEIR KING AND SOVERAIGNE.

HArd is the taske, whosoever shall undertake in these discordant times (like another ORPHEUS) the taming of so many wild Beasts as are daily bred in this vast wilderneſſe of the world, and to reduce them with the ſweet and delicious ayre of *unitie* and *concord*, unto Civilitie and Obedience. But ſuch is the nature of ſome ſavage creatures, and untameable monſters; that the more you ſeeke to winne them, the more ſtubborne and intractable they become. Every good Prince is another *Orpheus*, who by the well-tuned harmony of wholeſome Lawes, Mercy, and his owne example, laboureth to draw unto him the whole body of his people, and is liſtned unto by the beſt and greater part: but yet under the moſt mildeſt Governments that ever were, there never wanted ſome who altogether ἀμυσοι have either ſtopped their eares, or in ſtead of

mildneſſe have beene poſſeſt with madneſſe. Hence the beſt Princes, and freeſt from tyrannie, have found the moſt perfidious Traitors to themſelves and their Countrey; like Serpents hatched, even in the Sunne-ſhine of their glorious raigne; wee need not to travell farre for examples and proofes. I have heard the *Spaniard* much commended for his fidelity to his Prince, and true it is, that in *Spaine* a Traitor or Rebell, is hardly heard of in an age, only what mooved that Spaniſh *Cavalero* (whotooke the Admirant of *Arragon* priſoner at the battell of *Newport*) to quit his Countrey and Kings ſervice, I know not: examples of their diſloyalty are not many, and as fidelity or loyalty is the *Spaniards* prime vertue, ſo is it the glory of every good Subject, (as in this diſcourſe I entend to ſhew) to be faithfull to his Soveraigne, and loving to his Countrey, his native ſoyle, that both bred and fed him, and like a ſweet and indulgent Nurſe, will receive him (ſalne a ſleepe) againe into her lap.

The firſt Argument therefore I will uſe to perſwade all ſubjects unto loyalty and fidelity unto their Soveraignes, is drawne from the dignity of their callings, ſeeing that God the Supreme Soveraigne of Heaven and Earth, hath communicated unto them his owne Attributes, that we might the more feare, honor, and be afraid to offend them, yea not ſo much as to thinke ill of them in our hearts; (*For even the Birds of the ayre will reveale thy ſecret thoughts,*

and

and ill intents againſt the King, (ſaith *Salomon.*) When the Lord ſpake unto *Moſes*, and commanded him to goe to *Pharaoh*, to deliver the people of Iſrael out of their Ægyptian bondage, *Moſes* excuſing himſelfe, ſaid, he was not an eloquent man, but ſlow of ſpeech and tongue, (albeit the Lord allowed him his brother *Aaron* as his ſpeaker) the Lord anſwered, *Thou ſhalt be unto him as a God*, as if he had ſaid unto him (as it is interpreted) thou ſhalt have preheminence and authority over him, thou ſhalt not feare the threatnings of the Tyrant, becauſe *I have made thee a God to* Pharaoh. Againe, *I have ſaid, ye are Gods, ye are all the children of the moſt High.* And againe, in the firſt verſe of the ſame Pſalme, *God ſtandeth in the Aſſembly of Gods. Hee judgeth among Gods: is it not written in your Law,* (ſaith our Saviour to the Jewes) *I have ſaid, yee are Gods?* hereby we are taught to beare all honour and loyall reſpect to thoſe who have the ſuperintendency over us, and to yeeld all reverence to thoſe whom God hath appointed to reigne over, to reſpect them with all our hearts and affections.

Exod. 4.10.

Exod. 7.1.

Pſal. 82. 6. & 1.

Again, all people ought to conſider that they cannot enjoy any thing of all the wealth, riches, & poſſeſſions God hath bleſſed them withall, if there were not *Law, Juſtice*, and a *Prince*: now *Juſtice* is the end of the Law, the Law is the Act or Ordinance of the Prince, and the Prince is the Vicegerent of God, having ſoveraign power over thoſe whom hee hath given in charge, to rule

& governe; ſo the Soveraigne is a ſpeaking Law, and the Law a dumbe Prince; if therefore wee muſt live under and obey the Law, how much more the Prince, that made and eſtabliſht it, yea who gives vigor and life unto the Law? and makes a good King to have obedient and loyall Subjects, as *Theopompus* King of *Sparta* witneſſeth, when ſpeaking to one of his domeſtique ſervants, who told him that the *Spartane* affaires did proſper well, becauſe they had Kings who knew how to governe well, *No, but rather* (ſaid he) *but becauſe the people know well how to obey; for the Kings commandement, and the Subjects obedience are correlatives.* Men indeed unwillingly obey thoſe who know not how to governe well, but where the Prince is a good Leader, hee is with all unanimity and alacrity followed, for if a Subject loves not his Prince, that is, if hee be not true and loyall unto him, what good will all his honor, wealth, dignity or preferments doe him, ſince there is no title in the world that becomes a Subject more then true loyalty; which no man can have, except true love and obedience precede and goe before, for want whereof, he makes ſhipwracke of all the honor and reputation, that he had formerly purchaſed. As a Prince hath alway ſome occaſion or other to make uſe of his Subjects; ſo are the Subjects bound by the Law of God, to ſerve, honour and aſſiſt him by all meanes poſſible to their abilities. Now if you would know what power and authority God hath given unto

Plutarch.

Kings

Kings and Princes over their Subjects, the *Prophet Samuel* doth very amply and plainely declare: these be the words of the Prophet speaking unto the *Israelites* (who desired to have a King to governe and judge them, as other Nations,) *He will take your sonnes and appoint them to his Charrets, and to be his horse-men, and some shall runne before his Charret. Also he will make them his Captaines over thousands, and Captaines over fifties, and to eare or plow his ground, and to reape his Harvest, and to make instruments of warre, and the things that serve for his Charriots; hee will also take your daughters and make them Apothecaries, Cookes, and Bakers, and he will take your fields and your Vineyards, and your best Olive trees, and give them to his servants, and he will take the tenth of your seed, and of your Vineyards, and give it to his Eunuches, and to his servants. And he will take your servants, and your maid-servants, and the chiefe of your youngmen, and your Asses, and put them to his worke; He will take the tenth of your sheepe, and you shall be his servants*; and then the Prophet addeth this. *And then you shall crie out at that day because of your King, whom yee have chosen you, and the Lord will not heare you at that daye*, signifying hereby unto the Israelites (and also to all others) that they ought with all patience to endure the Dominion of their Soveraigne Prince, and performe this condition without grudging, mutinie or rebelling, and indeed this is an excellent lesson to teach all Subjects to containe themselves within the bounds of their duty and obedience, towards

1 Samuel 8. 11.

him.

him whom God hath appointed to beare rule and Dominion over them, for (as the Apostle saith) *There is no power but of God.*

Roman. 13. 1.

To enter into moe particular considerations, which ought to moove Subjects so much the more to love their Kings and Soveraigne Princes, it is most certaine, that God doth endow (most commonly) those whom he would have to raigne over his people, with some singular and Supernaturall guifts, as wisedome, fortitude, knowledge, vivacity of Spirit, goodnes of nature, &c. above and beyond the common people. We read an excellent and good example in *Moses*, the first Governour and Conductor of the Children of *Israel*, complaining unto the Lord of the burthen of his charge, and of the hardnesse of the hearts of the *Hebrewes*, praying him to comfort and assist him with some Counsellours to helpe him to beare the weight of his charge, received this answer from the Lord, *I will doe it* (saith he) *but I will take of the spirit which is upon thee, and put it upon them, to the end that they may beare the burthen, or the charge of the people with thee, so that thou shalt not beare it alone*: which sheweth manifestly, that Kings and Princes have the guift of the Spirit, and that their Subjects have it not but in a small measure or in part; as the woman of *Tekoah* said unto *David, My Lord the King is even as an Angell of God, to know good and bad*; signifying hereby, that hee knew what to doe upon Earth: for God doth by Kings, as great Princes

Numbers 11. 11. & usque ad 18.

2 Samuel 14.

ces are used so doe by their children; he provi-
deth for them understanding, the most able and
excellent Tutors to instruct them, viz. the An-
gels, and withall we observe, that they begin
to bud, and yeeld the faire blossomes of their
noble understanding, and consequently to
bring forth fruit sooner than their Subjects, as
we may reade of *Salomon*, who decided the con-
troversie betweene the two Harlots, when hee
was but twelve yeares old; as saith *Ignatius* of
Iosias, and many others.

Hence wee may justly gather, that Subjects
are obliged to love their Soveraigne and Supe-
riours, not onely by the Law of man or of Na-
tions, but by the Lawes and Commandements
of God, as appeareth in many places through-
out the whole Scripture.

The second part of the obligation of Subjects to their Soveraignes. Plutarch. Apothegm. Lacon.

The *Lacedemonians* had no lesson more often
taught them, then to be alwayes ready to obey
their Superiours and Magistrates, to be patient
in labours, constant in adversitie, and never to
forsake or runne away from the place which
they were to defend and make good, for they
were injoyned to die first, rather then by aban-
doning it to save their lives, which if they did,
they were immediatly to be put to death; and
certainely this Common-wealth was best
esteemed of all others in the world for Policie,
for under the Lawes of *Lycurgus*, it flourished
for the space of five hundred yeares and up-
ward, that they became as a rule to all other Na-
tions in the world, to conforme themselves by,

especially in loyalty, and dutifull obedience towards their Kings and Princes.

Tit. Livius lib. 8. Decad. 1. Valerius Max. lib. 2. cap. 2.

WHe read how the first Magistrates in Rome, did severely censure and punish such as were disobedient to Superiours, yea not sparing their owne children, holding it a thing utterly unlawfull to disobey him that had authority over them, as appeareth by the severity of *Manlius Torquatus* a Roman Consull, who beheads his owne onely sonne, for having fought with the enemy contrarie to his commandement. *Postumius Tubertus* Dictator of Rome, did the like to his owne sonne, and *Papyrius* the Consull, caused *Romulus* his Lieutenant, to be publikely whipped, because he disobeyed his commandment in going forth to fight without direction, on both these occasions they obtained the victorie, and returned conquerours with honor, but for as much as the Discipline of obedient, on which is due to Soveraigne authoritie, had the chiefe interest therein, they were worthy of severe punishment, in regard their disobedience was esteemed in them a plaine contempt of their Soveraignes authority, it is then both a credit and a comfort to all Subjects, to put in practise this duty of Obedience, and to yeeld due honor and respect to those under whose protection they live, much lesse are they worthy to be permitted into a rebellious fend, against their Soveraigne, their and their soules Prince, yea their owne Naturall

Soveraigne, *Submit your selves* (saith the Apostle) *unto all manner of Ordinance of man for the Lords sake, whom wee ought to obey for conscience sake*: where you see a manifest and most sufficient proofe of the authority and power God hath imparted unto Princes over their Subjects, againe by the same Apostle, *The Prince is the Minister of God for thy wealth: but if thou dost evill feare, for he beareth not the sword in vaine*, (or for nought,) for hee is the servant of God, to take vengeance on him that doth evill; and writing unto his Disciple *Titus*, he saith, *Put them in remembrance that they be subject to Principalities and powers, and that they obey their Governours, for we must acknowledge, that there is no power but of God, and he that resisteth this power, resisteth the Ordinance of God, and they that resist, shall receive to themselves judgement*. Seeing therefore it hath pleaseth God to establish this order amongst men, that is, to be governed by Kings and Soveraigne Magistrates, unto whom hee hath given power of ruling and raigning over them, wee must readily and willingly yeeld them all obedience, tendring unto them our service, as well in times of peace as of warre, in peace as ornaments, in warre as Rampiers and Bulwarkes against a common enemy; besides, wee ought to speake of them with all honour and respect, not to traduce them nor their actions in publike or private among inferiours, for were it but for our owne safeties, knowing that Princes have *long eares and long armes*: and

1 Pet. 2. 13.

Rom. 13. 4.

Ibidem.

Eccles.

as I formerly said. *The Birds of the ayre will beare away thy voyce, and the fowles will relate thy words, &c.* Exod. 22. 28. Againe, *Thou shalt not raile upon the Iudges* (saith the Lord) *nor speake evill of the Rulers of thy people*: in briefe wee must with all humility, honour, serve and reverence them, as well in words, deeds, as also in our very thoughts.

Neither is this sufficient, but wee are bound to be mindfull of them in our prayers, as well publike as private. Saint *Paul* writing unto *Timothie*, exhorts him, *That first of all supplications, prayers, intercessions, and giving of thankes, be made for Kings, and for all that are in authoritie or dignity*, for that, saith hee, *is good and acceptable in the sight of God our Saviour*: which ought to be performed without any exception whatsoever they be, good or bad, for all power is of God, which whosoever resisteth, resisteth the Ordinance of God, and draw judgement upon themselves, yea though sometimes God maketh use of them to chastise and punish his people, according to their deserts: as for example, what cruelrie did *Pharaoh* use against the people of Israel in *Egypt*, commanding the Midwives to kill all the male-children of the *Hebrewes*, assoone as they should be borne, and withall commanding all his people to cast them into the Rivers, endeavouring by this meanes, wholy to extirpate Gods people, yet the Lord said, he had raised up *Pharaoh*, who tyrannized thus over them.

1 Timoth. 2, 2, 3.

Exod. 1. 9 & vers. 16. 22. Roman 9. 17.

What Tyrant or theefe could be more cruell

then

then *Nebuchadnezzar* King of *Assyria*, for he wasted all *Palestina*, besieged all *Hierusalem*, pillaged it, brake downe the walls of it, burn'd the Temple, defiled the holy Sanctuary, slew the greater part of people, killed the King, and carryed the remnant of the people unto *Babylon*, and made a golden Image, commanding all men without exception to worship it, upon paine of being burned alive, in an hot fierie furnace, and yet nevertheleſſe *Daniel* ſaid thus unto him: *Oh King, thou art King of Kings, for the God of heaven hath given thee a Kingdome, power, ſtrength and glory*: and the Lord himſelfe calls him his ſervant: and the Prophet *Jeremie* in his Letter written unto the Jewes, who were captives in *Babylon*, exhortes them to pray for the peace of the Citie whither they were carryed captives. And the Lord commands all nations to put their necks (that is) to ſubmit themſelves under the yoake of the King of *Babylon*, and that he will viſit thoſe Nations with the Sword, Peſtilence, and Famine, that will not ſubmit themſelves to be Subject to *Nabuchadnezzar*, and that thoſe who would ſerve him, ſhould live. Serve therefore (ſaith hee) the King of *Babylon*, that ye may live. Now concerning the benefit that Subjects reape by being loyall and faithfull to their Soveraignes.

2 *Chron.* 36. 17. unto the 26. ver. *Eſdras.* 1. *Dan.* 1 3. 12.

Jerem. 25 9.

Ibid 27. 6, 7, &c.

Now let me ſpeake in a word of the benefit the faithfull Subject receives for performing this dutie of Obedience. Firſt, it gives a man

great satisfaction in his conscience to Godward, hee may with alacrity and boldnesse, either speake to, or petition his Soveraigne in case of necessity or oppression: hee shall thrive in his estate, he shall live in safety, and be protected from injuries and inconveniencies, according to that of the Wise-man, *Hee that keepeth the Commandements shall know no evill thing.* Eccles. 8. 5.

On the contrary, by their disobedience they repugne the Ordinance of God and infringe his Law, which who so doth, *his life shall ever hang in feare before him, and he shall be affraid even of a shaken leafe*, Leviticus. and many times the disloyalty and undutifullnesse of subjects toward God and their lawfull Princes, draweth downe the vengeance of God upon the Land, by taking those good Princes away, and giving them more cruell and tyrannous in their roome, from whom they must expect like the *Israelites* among the *Ægyptians*, heavy and grievous tasks, both give their tale of bricke, and gather the straw; Subjects who sticke not to offend their Soveraigne should remember that, *Ira Principis est nuntia mortis*, the indignation of a King is not a small matter, as many populous Countries have found to their cost, *It is the roaring of the Lion*, and againe (saith the Preacher) *Where the word of the King is, there is power, I advise thee* (saith he) *to take heed to the mouth of the King*: yea the Lord, for a good Kings sake sometime defers the punishment and misery Prov. 19. 12. & c. 16. & 14. Eccles. 8. 2. 4.

he

he meaneth to inflict upon a ſtubborne and rebellious Nation, as we read he did in the time of good *Ioſias*, when he ſaid, hee would deferre the calamities preordained for the *Iſraelites*, for their ſinnes and Idolatrie, for their Kings ſake, who walked uprightly before them; let us therefore by all meanes ſeeke the favour of the King, which as *Salomon* ſaith, *is like the dew upon the graſſe*, yea a mans heart is as it were revived, when his Princes countenance is favourable and pleaſant toward him.

Ioſep. de antiqui. Iud. lib. 10. c. 5.

Proverb. 19. 12. & cap. 16. 15.

Let me give ſome examples of true love, and loyaltie of ſome Subjects towards their Soveraigne Princes, beginning with thoſe of Great *Alexander*, of whom it is written, that they loved their Prince ſo dearely, and bare ſuch reſpect and honour unto him, that they did worſhip and reverence him, as if hee had beene a God. And after his death, his Captaines never ſat in Counſell about the affaires of the Empire of *Macedonia*, and of other Provinces by him conquered, but they had in their Tents, or Counſell chambers, the Image of this great Monarch their Soveraigne, lively drawne out, as to treate and deliberate of State affaires in his preſence.

Ælian. Hiſtor.

The *Perſians* loved *Cyrus* their firſt King ſo well, that in memory of him, and for his ſake, they loved all thoſe that were crooked noſed, nay, they would not permit any to ſit in his Throne, but ſuch kind of men, *wee doe thinke*, (ſaid they) *that the holieſt ordinance, which we have,*

Xenophon in Cyropædia.

is

is that which commands us to honour, and love our King, neither more nor lesse then the Image of our God, because there was never, or ever shall be a better King then Cyrus *was.* And *Zenophon* for his sake wrote his *Cyropædia*, to give the world a patterne of a good and excellent Prince, exhorting all others to imitate him.

Herodot. in Vrania lib. 8

Xerxes another King of *Persia*, who came with that mighty Army (consisting of more then a million of men) to conquer *Greece*, was no lesse beloved of his Subjects then *Cyrus*, (and after him *Darius*, as may appeare by this ensuing Historie. *Herodotus* discoursing of the divers and sundrie opinions that men had, of that cowardly retraite or plaine flight of *Xerxes*, after that his Army was vanquished, saith, that he was faine to embarque himselfe in a ship of of *Phœnicia*, and to direct his course for *Asia*, when being surprized with a dangerous storme, (the wind standing Northward,) and the ship so full of people and over-charged, (many of the *Persians* being cast away in their flight.) The King much affrighted herewith demanded of the Pilot, if there were any hope or meanes of saving their lives? who answered hee saw none at all; unlesse many of the passengers were cast into the Sea; which *Xerxes* hearing, said thus unto them; My friends, I beseech you, that some of you would have a care of your Kings safety, seeing his life and death is in your hands, at which words, many of his faithfull subjects rising up, and doing him low reverence,

verence, presently threw themselves headlong into the Sea, so by this meanes the ship being lightned, *Xerxes* arrived safe in *Asia*.

There cannot be a more reall proofe, and truer touch-stone of love and loyalty, then when men doe lose their lives freely and willingly for their Prince, as these men did, surely it is an example worthy of eternall memorie.

Alexander King of *Bactria*, was also so well beloved of his Subjects, that when hee dyed, all the Cities and chiefe Townes under his Dominion, held severall Obsequies, and made shewes of a funerall for him, yeelding him after his death, all the honour and respect that they could possible imagine, a manifest token of their extraordinarie affection they bare unto him in his life time; yea more, to manifest their love, when his body was to be consumed with fire, (as was then the manner of those people) a great contention arose among the forenamed Cities, which should be honoured with his Sepulcher, in the end after much strife and debate, it was agreed and consented unto betweene them all, that each Citie should have an equall portion of his ashes, to be kept as an holy reliquie in their Temples, which was an apparant signe, how desirous they were to have had him alwayes to be among them. *Plutarch.*

After the death of *Pelopidas*, who was slaine in a battell, in defence of the *Thebanes* and *Thessalians*, endeavouring to free themselves *Plutarch. in vita Pelopidas.*

from the cruell tyrannie of *Alexander Pheræus*, those people shewed the true love and affection that they bare unto him; for we reade, that all those who were at this battell, did never put off their Armour, unbridle their horses, or dresse their wounds, untill such time as they were gathered together about him, (his blood as yet being scarce cold,) and there before him cast downe all the spoyles, that they had taken from their enemies, as though he had beene alive, and understood of their victory, and moreover as in signe of their extreme sorrow, they shaved off their owne haire, and cut off the maines and tailes of their horses, and many of them after their returne backe to their Tents and Pavilions, would neither kindle fire, light a candle, eate or drinke, insomuch that throughout all the Campe, there was great sorrow, and a silent mourning, every one calling him, *Their Defender* and *Master*, and when his body was to be carryed to the funerall, the *Thebanes* and *Thessalians*, were at strife, which of them should have the honour to carry him. In briefe, they made a publike Decree of his praise in these words. *All the honour, that can be imagined be given to the most excellent, and worthie Pelopidas.* Every one of them accompanying him, and carrying for the representation of a Trophey, as Crowne, Armor of fine gold, contending with either who should doe him the greatest honour.

Sueton. in vita Othonis.

The Emperour *Otho*, albeit he had gover-

ned the Empire but a small time, was so well beloved of his Subjects, that when his body was laid upon the pile to be burned, many of his people flew themselves to be consumed with him.

The Souldiers of *Sertorius* did the like over his body, and others by whole troupes killed themselves willingly, because they would not survive, or out-live him, moreover they loved him so dearly, that they vowed or dedicated themselves to his shadow or ghost, as appeares by an Epitaph, which is in *Spaine* at this day to be seene, the inscription whereof (to this effect) I have here inserted, for the better content of the Reader.

Here lie enterred many hands of Souldiers, who vowed themselves to the ghost of Quintus Sertorius, and to the Earth, the mother of all things, who living in sorrow and griefe for him, most courageously assaulted one another, and joyfully enjoyed the death which they willingly desired. *Historia general. de Spania.*

Take also another Epitaph of the same nature, but of one particular man, out of the same generall History of *Spaine*, who shewed the like affection to the same *Sertorius*.

I Berrucius Calagurritanus, *have given my life* * *to the Gods Manes of* Quintus Sertorius, *the sonne of M. being perswaded in my conscience, I could not live any longer in the world after him, who had all things common with the Immortall Gods. Passenger who readest this, farewell, and learne after my example, to be loyall and faithfull, which is acceptable* * *Diis Manibus.*

ceptable unto the dead, who are disroabed of their humane bodies.

Robert Gaguin. Histor. lib. 1. Paul. Æmylius lib. 1. Inventor. de Serres lib. 1. cap. 2.

I must not forget nor omit to relate in this place the true and sincere love of one *Guyemanus* a Frenchman, to his King and Soveraigne, *Childerick* King of *France*, (*Paulus Æmilius* calls him *Vidomar*, and not *Guymanus*,) this man seeing in a manner the whole Nobility wonderfully offended and enraged against the King, (because abasing himselfe and his authoritie) hee had ravished their wives and daughters, gave him counsell to give way to their violence, and to depart out of *France*, seing hee could not resist them, promising him his true and faithfull service and assistance in this his extremitie, and to use his best indeavour to pacifie the enraged Frenchmen, yea, and to procure them to send for him backe againe, whereupon *Childerick* fled from thence to *Turinge* to King *Basin*, his intimate friend and kinsman, taking with him one halfe of a peece of gold, which was broken betweene him and *Guymanus* who kept the other halfe, as a token, to the end to sollicite his affaires, as earstly and secretly as he could. *Guymanus* managed his businesse so dextrously, that he got the favour and grace of *Giles* a Roman borne, (whom the French Nobility) upon the expulsion of *Childerick* had chosen to their King, and who then kept his Court at *Soissons*, and still keeping his credit with the Nobility, became gratious, and in favour with both parties, and in the end the only man, by whose

advice *Gillon* was guided in all his affaires, wherefore having so good an opportunitie to effect his designes, he gave the new King counsell, and told him, that the only way to maintaine his authority over his Subjects, and to keepe them in due obedience, was to raise new and great Imposts and Taxations upon them. The *Romane* following this ill and unseasonable advice of *Guymanus*, (and being mis-informed of the humours of the French,) laid great imposts and Taxations upon them, contrary to the custome of the Countrey; immediatly the people began to murmur and complaine in all parts of the Kingdome, and such as were most in favour with the common people, cryed out that it was high time for them to shift for themselves, and to prevent these and the like future mischiefes; and those who had beene chiefest and formost in the banishment and expulsion of *Childerick*, were not the last that began to complaine and cry out against *Gillon* their new King, and in the end, most of them were ready to rebell: *Guymanus* perceiving how the game went, gave *Gillon* (in private) counsell, to crosse and cut off their designes before they came to their full growth and head; and to put to death the principall Authours and ring-leaders of that rebellion, followed his advise, and caused all that had a hand in the deposing of *Childerick*, to be put to death. Now by this meanes, *Guymanus* got two strings to his bow, first taking away those who might hinder him to bring his de-

signe to passe, then by disposing the hearts of the rest of the French, to desire and seeke after their true antient and naturall King: and withall, having made *Gillon* odious to the people, this faithfull Subject laying hold upon so good an occasion, shewed unto the French men their lightnesse and inconstancy in deposing their naturall King, and in making choyce of a stranger farre more insupportable then their King was; hereupon he easily perswaded them to recall backe *Childerick*, who having notice of their good will and affection, and withall receiving that halfe piece of gold which *Guymanow* had sent unto him, as a private token or signe, that the coast being now cleare, he should with all speed returne, came backe againe unto *France*, and was received by the French for their lawfull King, compelling *Gillon* (by the aid of his true friend and Subject *Guymanow*) to give him place, and be content with his former Government and condition which he had over the *Gaules* at *Soyssons*.

And as firme and constant, was that love of *Zopyrus* towards *Darius* King of *Persia* his Soveraigne, who seing him much perplext in mind, because he could not take in the City of *Babylon*, which was revolted from under his obedience, and knew how difficult it was to recover it againe, resolved nevertheless with the perill of his life, to reduce it againe unto his Soveraignes subjection, therefore to effect his designe, hee cuts off his owne nose, eares and lips, and with-

Herodot. lib. 3. Thalia.
Iustin. lib. 6. 1.

all, caused his servant to whip him so extremely, that he became so mangled and disfigured, that few could hardly know him; then he went unto *Darius* (who was astonished at the sight of him) and acquainted him with his plot, which done, away he goes to *Babylon*, and there hared unto the Citizens how cruelly *Darius* had used him, whom before them, hee threatneth with great protestation, that hee would be revenged on him. These mutinous *Babylonians* seeing his pitifull and miserable estate, believed all that he said to be true, and knowing him to be very valiant, and a brave Souldier, made choyce of him to be their Commander and Generall, which authority and place, hee so discretly and cunningly managed, that in a short time he brought his designes to effect, surrendring the Citie into the possession of *Darius*, who had besieged the Citie two whole yeares together, without hope of ever taking it.

To conclude these examples, only one more, out of the sacred Scripture, where I observe the great love of the Israelites to King *David* their Soveraigne, as being ready to hazard their lives upon one word which he spake, yea in a manner a thought. This King having his Army by the Cave of *Adullam*, and the Army of the *Philistines* his enemies, in the valley of *Rephaim*, having also their Garrison in the Towne of *Bethlehem*, it happened, that *David* as it were longed for some of the water of *Bethlehem*, when he said, *Oh that one would give me to drinke of the well of Beth lehem*

2 Samuel 23. 16, 17.

Beth-lehem, which is by the gate; then three of his mighty men brake into the Hoſt of the *Philiſtims*, and drew water out of the well of *Beth-lehem*, that is by the gate, and tooke and brought it to *David*; but he would not drinke thereof, but powred it downe to the ground, becauſe they had brought it with the perill of their lives, ſaying, *O Lord be it farre from me to doe this, is not this the blood of thoſe men, who went in jeopardie of their lives to bring it?* Nevertheleſſe, the act was a moſt certaine prooſe of the great love and affection which they bare unto their Soveraigne.

Wonderfull ſtrict and hard, is that obedience and duty the Turke exacteth from his Subjects, true love is volountary, not compelled, *oderunt quem metuunt*, among the Chriſtian Nations, *England* and *Spaine* honour and reverence their Soveraignes (as one writeth) above all others. What greater love and affection could be ſhowne or exacted from Subjects, then that Queene *Elizabeth*, of happy and bleſſed memory, received from the heartie votes of her people, who could never be weary of viewing her perſon, and with generall acclamations praying for her long life, in fields, ſtreets, high-wayes, which way ſoever ſhee went, in time of her Progreſſe and in other times; the like reciprocall love ſhe returned them againe, with, *God bleſſe you my good people every one, I will proteſt you all to the utmoſt of my power, &c.* And bleſſed be God we now live under a moſt gracious, mild and

mercifull

mercifull Prince as ever raigned in *England*, our deare and dread Soveraigne King *Charles*, of whom, why may I not say as much as the Romanes did of their *Titus*? that he was *Humani generis delitiæ*: therefore by so much the more, deserve all disobedient Subjects, *& læsæ Majestatis rei*, to be severely punished, by how much his goodnes and lenity is abused, but hereof enough. I will now draw toward a conclusion of this Discourse, heartily desiring unity and peace between all Christian Princes and their Subjects, and that Kings as Soveraigne Lords, would have faith and truth in all their actions, with wisedome and Justice, for the well governing and guiding of their people, which is the greatest motive to cause their Subjects to love and honour them more and more, and with their goods, to be ready to lay downe their lives for them, especially when they doe *regnare lenta manu*, governe with mildnesse, a vertue so requisite in a Prince, that it doth comprehend and containe in it selfe all others vertues, as we read how that great King *Artaxerxes*, being wonderfully incensed against the Jewes, upon the false accusation of wicked *Haman*, when Queene *Hester* came and made request unto him in the behalfe of her people, it is written that *God turned the Kings heart into mercie and mildnesse*, and saved the lives of all the Jewes, who were then at the very point to be put all to death, if this change of his rigour into mildnesse and mercy had not beene, which is indeed an especiall gift of God.

Hester 8. 14.

And for Subjects, their love should be shewed by the honour and respect which they beare to their Soveraignes. Therefore they should alway be endued with patience, constancie, and diligence being borne to that estate or calling. Saint *Peter* willeth us, *to submit our selves unto all manner of Ordinance of man for the Lords sake*, whether it be *unto the King, as unto the Superiour, or unto Governours, as unto them that are sent of him, for the punishment of evill doers, and for the praise of them that doe well*: and Saint *Paul* saith, *Give unto all men their duty, tribute to whom tribute is due, Custome to whom Custome is due, honour to whom honour*: and to shew that we ought to submit our selves not onely to good Kings and Princes, but also unto all in generall whom God hath ordained over us; the same speakes againe in these words, *We must be subject not because of wrath onely, but also for conscience sake*: for even as a Prince is obliged to maintaine by force of Armes, and by the Lawes his Subjects persons, goods and families in safety, so the Subjects doe owe by a reciprocall obligation to their Prince, *Allegeance, fidelity, subjection, obedience, succour, all ayde and helpe, that lieth in their power.*

1 Pet. 2. 13, 14.

Romanes 13. 7.

Ibid. v. 5.

They ought to consider, that hee that angers his Prince, endangereth his owne life, for saith *Salomon*, *Hee that provoketh the King to anger, sinneth against his own soule.* Let us therefore love him with all our hearts, *Let us feare him* as wee ought to doe, that is to say, with a feare full of honour and

Proverb. 20. 2.

and respect, and let us study to continue in his favour & grace, then shall we fulfill and performe that which God requires of us, yea, commands us to do in his holy Word. *My sonne,* (saith Salomon) *Feare God, honour the King,* and Saint Peter the like, *Honour all men, love brotherly fellowship, feare God, honour the King.* Last of all, let us have *cor unum*, that we walke, *via una*, joyne hearts and hands, and now or never imitate that good Subject *Ittai* the *Gittite*, who (when *David* his Soveraigne Lord and King, fled before *Absalon*, said unto him; *As the Lord liveth, and as the Lord my King liveth, in what place my Lord the King shall be, whether in death or life, even there surely will thy servant be.* 2 Sam. 15. 21.

THE SECOND BOOKE.

Of the Love and Dutie, wee all owe to our Natiue Countrie.

I Am now to intreate of the second Dutie which everie man oweth to his native Countrie, and the Common-wealth; wherein hee liveth and inhabiteth. But ere I proceed, let me expound the meaning of this word *Patria* or *Countrie*, because there are sundry opinions concerning this point; some affirme that, *we ought to take this Vniversall world, for our true and Native Countrie*, of which opinion *Socrates* was, for on a time being demanded what Countrie-man hee was, made this answer; *The world is my Countrie*, and of that opinion were many other, considering what small certainety there is in the dwelling of any man in any one place; and the often revolution, viciſſitude, or alteration of things, and therefore would without naming any place in particular, take the

Cicer. 5. Tuscul.

the wide world for it. *All the earth is a vertuous mans proper dwelling place, as the Sea is of fishes.* The Philosopher *Anaxagoras*, one the other side being asked what Countrie-man hee was, answered (pointing up to heaven with his finger) there is my Countrie, adding withall, (as *Lactantius* reporteth) that hee was borne onely to contemplate upon heaven his native Countrie; whither he was to returne againe. The Ecclesiasticall Historie maketh mention of a man called *Sanctus*, who being brought before a Magistrate for the profession of the Christian Religion, and there examined what his name was, and of what Countrie, *I am*, said he, *a Christian, that is my name, my Countrie, my parentage, and all in all.* But I must, as *Plinie* adviseth every writer, *cogitare titulum*, remember the subject I am in particular to entreate of, without exspatiation; therefore here I must take a mans Countrie to be the place of his birth, not onely in a Kingdome or Province whereon hee depends, but also of a Citie, or any other particular place of Government, where it was the will of God he should be borne, yea, of the place where hee personally dwelleth and inhabiteth with his wife children and family, and where he hath his goods and maintainance for the sustaining of his livelihood; for every mans Countrie (saith *Cicero*) is where he is best pleased to live, and hath his meanes about him according to the French Proverbe, *Là où sont nos biens, là est nostre pays*, that is, where our substance

Laertius in vita Anaxagor.

Histor. Eccles. lib. 5.

Cic. Tuscul. l. 5.

stance and wealth are; there is our Countrie, which is most true: therefore every man is bound to defend and preserve it against all invasion, either of domestike or forraine foes, even as his owne life, wife, children, family, or what else is most deare unto him. So in briefe I affigne the place of our abode, as well as of our birth to be rightly called our Countrie, which Countrie of ours ought not to have the last place (as some would) in our affection and love, but rather the first. (*Are thou so foolish*, saith *Plato*) *as thou knowest not that thy Countrie ought to be preferred before thy parents and kindred, and that thou ought est to love it more then father or mother.* The love of our Countrie & Common-wealth, said *Theognis* the Poet, *is and ought to be no lesse sacred, then that which is betweene a father and his child.* And *Cicero* saith, *If a father would betray his Countrie, his owne sonne should not keep his counsell, but at the first dissuade him, if he prevailed not, then to rebuke him, if he at nothing and blaming disswasions, he ought to accuse him openly, for there is neither blood nor kindred* (saith he again in another place) *nearer unto us, or ought to be dearer unto us then our Countrie, it ought to be of more esteeme with us then the love of our owne lives, because our Countrie doth containe in it selfe, all those we do love or affect, for in losing it we lose all that we have, and if it be wasted and destroyed, who can have any pleasure in any thing that he hath or possesseth? When a Common-wealth is spoiled and overthrowne,* (said *Pericles*) *How shall they that lived before it*

Plato in Critone.

Cic. offic. lib. 4.

Lib. 3. de Oratore.

ease

ease and plentifully, is withall ruined and undone, on the contrary when it flourisheth, the poorest man feeles no discommodity but fareth the better: if a Country or Common-wealth be affrighted and terrified, (said *Cæsar*,) there is not any one man therein, be hee never so stout or wary of himselfe, but hee will stumble and fall with the ruine thereof; but in the welfare and flourishing of the same, the meanest shall find wherewith to make himselfe merry: therefore wee should be wanting in nothing that might redound to the honour and profit of our Country. *Cato Vticensis* well knew how to put this in practise, and withall to certifie so much unto *Cicero*, who thanking that grave and wise man, for that in the Senate he had defended *Fabia Terentia Cicero's* wives sister, against *Publius Clodius*, who had accused her falsely, *It is not unto me* (said *Cato*) *that you ought to give thankes, but rather, to the Common-wealth, because all that I doe, say, or counsell, is for the love of the common good of my Countrie.*

Thucidid. Hist. lib. 2.

Plutarch. in vita Catonis.

Agesilaus said as much to the King of *Persia*, which King admiring the vertues of *Agesilaus*, after such time as the peace was concluded betweene him and the *Spartanes*, he sent unto him and requested, that he might joyne friendship and amity with him, yea, and hospitality in living together: *Agesilaus* refused it, saying, That the love and amity of the Common-wealth of *Sparta* did both content and suffice him, and as long as it would last and endure, he

Idem in vita Agesil.

he had no need to contract with any other, for that was enough: and the greateſt glory of praiſe and commendations that ever Antiquity gave or could give, to excellent men, and the braveſt ſpirits, was for that which they did either for the preſervation and defence of their Country, or elſe for the enlargement or extenſion of the bounds and limits thereof, and from this generous affection to their native Country, have proceeded ſo many glorious acts and noble atchievements, that they have afforded matter to the moſt learned pens that ever wrot, to the admiration of all poſterity. There was never yet any good and noble ſpirit, that did not love and affect his Country, Nature herſelfe having impreſſed in the hearts of ſuch as are well borne, a charitable love, and a moſt ſweet and deare affection toward it; for men naturally love that ayre they firſt drew, and with which Nature firſt refreſhed them at their firſt comming into the world. For hereby Nature hath a great intereſt in us, yea, we perceive her force in plants, herbes, and other inſenſible things, as there are plants that cannot endure to be tranſported out of their owne naturall ſoyle, as Balme will grow no where but in *Iudæa* or *Paleſtina*, (and there in the valley of *Iericho*.) The *Aſſyrian* Apple-tree being tranſported will beare no fruit, the Palme-tree loves no other, ſave her owne territory, if it be carryed from thence, it will beare no fruite, bewayling her tranſportation in her ſterility the; *Cinamome* tree,

tree, and the *Indian Lavender* cannot endure to be remooved out of their owne clymate, which *Seleucus* by experience found to be true. If therefore these insensible things seeme to sympathize with the soyle wherein, by the Almighty they were first planted and had their being, how much more ought men endued with reason, love and affect the same, yea good Subjects and true to their Countrie (I speake not of fugitive Traytors, and our home-borne *Renegado's*) though they traveld to the worlds end, would still have a longing homeward, and most true it is that *Ovid* saith,

Nescio qua natale solum dulcedine cunctos
Ducit, & immemores non sinit esse sui.

Sertorius a *Romane* borne, and one of the most valiant and couragious Captaines of his time, being constrained for saving of his life, to flie into *Spaine*, where he was chosen to be Generall of an Army against his owne Country, being then at mortall enmity with *Spaine*, who having overcome the *Romanes* in many battels conducted by *Pompey* and *Metellus*, and albeit all his affaires prospered so well, that hee could not (in any mans judgement) wish to have better successe, yet he offered the *Romanes* his Countrie-men, that if they would be pleased to accept of his service (although it were but as a private Souldier) hee would serve them in that meane calling, rather then to governe and command a great Army of their enemies in a strange Country.

Plutarch. in vita Sertorii.

Idem in vita Aristid.

Aristides going out of *Athens*, being exiled thence into the Ile of *Ægina*, whither his ingratefull Citizens had prescribed him, in recompence of all the good service hee had done toward their Common-wealth, loved his Country so well, that looking backe towards *Athens*, hee prayed heartily that his Country might never have need of his helpe, inferring withall that his banishment would then be so much the more tollerable unto him, if his native Country did flourish and prosper.

Seneca de Benefic. lib. 6.

Callistratus also going out of *Athens*, from whence he was banished, together with some other Citizens, & hearing one of his company wish, that the *Athenians* might be reduced to that extremity, as to be constrain'd to recall home againe all those whom they had banished, hee detested and abhorred his wicked and uncharitable wishes, as one unworthy the name of a good Patriot.

Idem ibidem.

Rutilius another *Romane*, loved also his Country so well, that when one told him, (when he lived in exile) there would be shortly Civill warres in his Country, and all that were banished should be called back, what hurt have I done vnto thee my friend (said hee) to wish me a more grievous & sorrowfull returne, then my departure was from *Rome*? for I had rather that my Country should be ashamed to have banished me, then to see it to mourne and waile her miseries at my returne.

Plutarch. in vita Cimon.

Cimon an *Athenian* Captaine, being banished his

his Country by his ingratefull fellow Citizens, did nevertheleſſe help his Country, when hee ſaw it in great danger; for when the *Lacedemonians* made warre againſt it, hee came armed into the Campe of the *Athenians* purpoſely to ayde them, and to fight againſt their enemies.

Thraſibulus in like manner declared what affection he bare unto his Country, as by this anſwer may appeare, which hee made on a time unto one of his Countrie-men, he adviſing with himſelfe and ſome friends how to deliver the *Athenians* from the hands of thoſe thirty Tyrants that did ſo ſore oppreſſe them, one asked him what benefit or thankes hee ſhould reape thereby, if thou freeſt them of their bondage, wherein they now are; I beſeech the immortall Gods, (ſaid *Thraſibulus*) that I may be able to yeeld *Athens* my deare Country, that duty and ſervice which I am obliged to do, meaning hereby, a man cannot doe too much for his Country, yea, in thoſe times it was a very abſurd thing, to bewaile or weepe for thoſe who were ſlaine, fighting valiantly in their Countries defence, ſaying they did them great wrong, for that they dyed gloriouſly in their Countries defence. *Æmilius Probus in vita Thraſibuli.*

And certainely if our Country wherein wee now live, be any way injured or oppreſſed, by forreigne enemies or domeſticke, and home-bred Traytors and Rebels, the Commonwealth is in great hazard and danger, becauſe

the enemy laboureth to winne to himselfe by Libels and leters, as many friends and abettors as he can; besides, we commonly (I hope not many) that will be very cold in affording their assistance, and these in the meane time, deserve to be banished and expelled their Country. As that good Emperour *Antoninus* did, who tooke away the stipends of certaine Pensioners who did the Common-wealth no service or good at all, saying, there were no greater villaines then those that did devoure and consume the Common-wealth, and would never comfort and assist the same, as they were both by nature and conscience obliged; it shall not be amisse in this place to recite some certaine verses of *Sophocles*, which may teach every man how to carry himselfe towards his Country, which ought to be preferred above all things: they are these in effect.

Sophocles.

He who doth's Countrie or his Citie see
By casuall meanes brought to extremitie,
And able for to yeeld the same reliefe;
And will not doo't, he's worser then a theefe,
And he that for base feare, or some reward
His Countries good, will not at all regard,
Is a false Traytor, a degenerate slave,
Deserving a rope (worthily) to have.
Th'immortall Gods to witnesse here I call,
when need and just occasion doth befall,
My native soyle to helpe, aid, and assist,
And Rebels, or a forraine foe resist;

In

In deed and word Ile dothe best I can
Without reward, or feare of any man.

Yea, how soever we had private quarrels, and suits, and discontentments within our selves, we ought to forget and forgive (at the arrivall of a common enemy, or when a whole Army, or the Common-wealth lies at the stake and bleeding) all differences, emulation for place or command, private grudges and the like, as being no time to fall out among our selves, so did those two brave Generals at the Battell of *Lepanto*, in the yeare 1572. and so we read of *Aristides* and *Themistocles*, who though through a secret kind of Envie, did alwayes contradict and oppose one another in all affaires, yet when *Xerxes* King of *Persia* came with his huge Army consisting of a million of men, with resolution to conquer all *Greece*. *Aristides* being a man wondrous carefull of the welfare of his Country, casting away all former malice and envy departed the Ile of *Egina*, whither hee had beene banished, and very boldly traversed the Army of the enemy, unto the Campe of *Themistocles*, who was elected Captaine Generall of the *Athenians*, and being arrived in the night time at his Tent, called him forth and spake unto him in this wise. *Themistocles, it is now or never high time (if we are both wise men, to leave this vaine and idle jealousie and envy which wee ever conceived one against another, and to take in hand some other course more honorable, and wholesome for all Greece,*

Herodot. lib. 8. Vran. Plutarch. in vit. Aristid.

our common Countrie, thou in commanding, and performing the duty of a good Captaine, and my selfe in counselling thee, and executing thy commandements, whereupon *Themistocles*, according to his innate goodnesse and accustomed vertue, especially out of the abundant love he bare to his native Country, answered in this wise. I am sorrie *Aristides* that thou hast herein shewed thy selfe an honester man then I my selfe, but since it falleth out so, that the honour is due to thee, for to have begun, and to have provoked me to so honest and praise-worthy a contention, for the good of our Countrie; I will doe my best to overcome thee hereafter: in briefe these two brave Commanders, being after this manner reconciled and reunited, equally resolved to defend their Country, gave the overthrow and vanquished *Xerxes*, and his mighty Army.

Plutarch in Tract. de Repub.

Cretin and *Hermias*, in the like manner, two great *Magnesian* Lords, betweene whom there was great emulation for priority and the honor, of being the chiefe in the Common-wealth, laying willingly aside all ambition, in seeking for the prime places of Government, agreed together in time of necessity, when the Common-wealth should be in any danger, to be all one in their counsels and course for the safeguard thereof: it happened in the end that *Magnesia* was besieged by the enemy, & brought to a very narrow streight; *Cretin* considering, that if the least sparke of emulation, should againe

revive

revive and appeare from the ashes of their buryed quarrell, it would be the ruine of the City, repaired unto *Hermias*, and offered to surrender unto him the charge or place of *Captaine Generall* of the City Army, and to depart out of it if he pleased, or else that the other would leave and abandon it for a time, and let him enjoy that place of command, least being both together, some jealousie might arise betwixt them, or by the subtle and crafty suggestion of some (as in all places) favoring the enemies designes, they might againe be unglued and divided. *Hermias* considering how the case stood, and withall the honest heart of his opposite and corrivall (who gave him his choyse to stay in the City as chiefe Generall, or else to depart, and withall knowing that the other was more expert in military affaires, and consequently more fit to command the City then himselfe, presently surrendred all his authority unto *Cretin*, to the end that all things might succeed well, for the good of the Country.

Themistes, a Noble man of *Sparta*, in the Army of his Soveraign King *Leonidas*, it being told him by some Oracle or other, with which he had consulted, that the *Lacedemonians* should be ruined at *Thermopyle*, The King would have sent him backe to *Sparta*, under colour of bringing back newes of what should happen, but indeed lest he should be slaine, together with the rest of his Souldiers; to this *Themistes* would never consent, but with a courageous spirit and a bold

Plutarch. Apothig. Lacon.

a bold countenance, told the King his Master, that hee was sent thither to fight in defence of his Country, and, *not to play the Poste to carrie newes.*

Idem ibidem. *Hippodamus* another *Lacedemonian* (being aged foureſcore yeares) being in a battell with King *Archidamus*, would never goe to *Sparta* whither the King would have sent him with *Agis*, for to provide for the affaires of the Kingdome, affirming that he had rather there die honorably in the defence of *Sparta*, then goe home, and therefore presently armed himselfe, and standing on the Kings right hand, dyed there honorably, fighting valiantly in the defence of his Countrie: hereby you may see, that there is nothing more preferred of a courageous heart then the safety of his Countrie, and Soveraigne.

Plutarch. in vit. Pelop. *Callicratidas* Captaine Generall of the *Lacedemonians*, being prepared a time to fight a battell against the *Athenians*, the Southsayers (according to their superstition) having told him, (after they had viewed the entrailes of the beasts which were sacrifi'd) that their Armie should obtaine the victory, but that *Callicratidas* should die, who having notice thereof, nothing mooved or amazed hereat, though he assuredly beleeved it to be true, as if it had beene the saying of an Oracle, made this Heroique answer; *Sparta depends not upon one mans life onely, for when I am dead, my Country will not be one jot the worse or the weaker; but if I should recreate, and refuse to fight in its defence, the honour and reputation of it would*

be

be much diminished and eclipsed. Now, having appointed one *Cleander* to succeed him in his charge and place, hee fought a battell with his enemies, wherein hee was slaine, leaving nevertheleſſe by that dayes journey, his Countrie victorious, to his perpetuall honour and glory.

Plutarch. in vita Solonis.

Solon, albeit he was old and decrepit, understanding how *Pisistratus* intended to usurpe the Government of the Common-wealth, when none durst contradict or oppose him, out of an ardent zeale that he bare to his Countrie, pluck'd up his old courage, and going out of his house, (before his dore) in the street cryed out with a loud voyce unto his fellow Citizens. *Helpe me, helpe your Countrie, let us die valiantly, or else put them them to death, who would tyrannize over us.*

Æmilius Probus in vita Thrasybuli.

Thrasybulus deserves no leſſe commendation then *Solon*, who (when many men have delivered their Countrie from one mans tyrannie) freed it from the violence and tyrannie of many usurping oppressors, no leſſe then thirty in number, who had banished some of the chiefest Citizens, murdered others, and confiscated the goods of others. This *Thrasybulus* was the first, and the onely man, that began to make warre against them, albeit hee had not then above thirty men to assist him; hereupon the Tyrants began to mocke and laugh to scorne him and his small Company: but hee by little and little fortifying himselfe, in the end brought them all to

ruine, and so delivered his Country from oppression.

Plutarch. in vit. Cæsaris & Bruti. App. Alex. lib. 2. cap. 16.

Marcus Brutus, one of the principall conspirators against *Cæsar*, is highly commended by *Plutarch*, for that act of his in vindicating the Citie of *Rome* from an usurper, (who being a man naturally of a grave and mild behaviour) ventured his life to set his Countrie at libertie, whereupon hee caused certaine money or meddailes to be stamp'd and coyned, which had on the one side a Cap or Bonnet betweene two poyniards, and under them these two words. *Idibus Martii*: that is the fifteenth day of *March*, on which day *Cæsar* was slaine, on the other side a mans head with these two capitall leters *M. B.* for *Marcus Brutus*, by the Cap, he meant libertie, for after the death of *Cæsar*, they carryed publikely in *Rome* a Cap upon the point of a Lance, crying with a loud voyce, *Libertas populi Romani*.

Valerius Max. lib. 5. cap. 6.

Remarkeable is the act of *Genitius Cippus* Prætor of *Rome*, who chose willingly to banish himselfe, rather then to encroach upon the liberties of his Countrie, for as this *Cippus* passed through the brasen gate, which was called *Raduscolana*, there happened unto him a strange prodigious thing, which was two hornes upon a suddaine grew out of his forehead, whereupon he went presently, to consult with Oracles and Southsayers, what it should meane, they told him that it signified, that hee should beare supreme Authoritie over all the rest of his fellow Citizens,

Citizens, and that at his returne back to *Rome*, he ſhould be crowned King; this good Patriot or friend to his Countrie, determined with himſelfe (to the end that ſhould never come to paſſe,) never to returne backe to Rome, and therefore choſe ever to live in a perpetuall and a voluntarie baniſhment, and to deprive himſelfe of ſuch great and eminent glory, rather then to rob his Countrie of its freedome and libertie.

I will now conclude this point of Dutie, with ſome notable examples of valiant men, who have willingly hazarded and laid downe their lives for the preſervation and ſafetie of their Countrie, as briefely as I may.

Attilius Regulus, a noble Romane, being in the warres againſt *Carthage* taken priſoner, and there a long time detained, in the end taking his word and oath to returne backe, they ſent him to Rome, as well to treat of a peace betwixt them and the Senate, as to make an exchange of ſuch priſoners as had beene taken betwixt them on either ſide, but being come to Rome, in ſtead of perſwading them to peace, and to exchange the priſoners, he counſelled them to the contrarie, (for regarding more the publike good of his Countrie, then the love of his friends, kinred, and family, yea his owne life,) He in open Senate perſwaded them, not to accept of the conditions which the *Carthagenians* offered, alledging that it would prove unhappy & dis-honorable to the Romanes; and for his part, he

Titus Livius. lib. 1. Decad. 1. Valerius Max. lib. 9. cap. 2. Cicero in Offic. lib. 3. & de Senect. 5.

Paul Oroſ lib. 4. Eutrop. lib. 2. Horat. lib. 3. Od. 5.

he was grown old, and ready to goe to his grave, no way able to doe his Countrie ſervice, and how that the *Carthaginians* which were at Rome were young men, able, luſtie, and many in number, who if they were ſent backe, would doe great miſchiefe to the Romanes, and withall (the better to perſwade the Senate to follow his advice) he told them that the *Carthaginians* had poyſoned him, with certaine drugs which had a long or lingring operation, to the end he might live untill ſuch time as his men might be releaſed, and that in a very ſhort time the poyſon would come to his heart, and then there could be no other remedy for him but death; at laſt the Senate followed his advice; he then with a full reſolution to keepe his oath and promiſe, returned backe to *Carthage*, where with moſt cruell tortures he ended his life. Some write that they cut off his eyes lids, and layd his face a whole day together in the Sunne; others ſay he was incloſed naked within a great Pipe or Hoggeſhead driven full of nayles with the points inward, and ſo tumbled downe an hill or rocke, keeping him without ſleepe for many dayes together.

A. Gellius lib. 6. cap. 4.

Sous King of *Lacedemonia*, loved his Country ſo well, that he preferred the good of it before his owne life; this King upon a time being very ſtraitly beſieged by the *Clytorians* in a very barren place, where no water was to be had, in the end, after hee and his people had endured extreme thirſt, he offered unto the *Clytorians* to

Plutarch. in vita Lycurg.

ſurrender

ſurrender unto them all the Countries and Territories, which formerly he had won from them, if ſo be that he and his people might drinke of a fountaine that was in their poſſeſſion, and not farre from that place; the *Clytorians* accepted of this offer, and ſo the parties were ſworne, to performe the conditions agreed upon betweene them, whereupon *Sous* having aſſembled his men together, told them, that if there was any man among them, that would abſtaine from drinking of that water, he would ſurrender and give over unto him his Kingdome and Royall dignitie. But there was not one that would abſtaine from drinking, ſo extreame great was their thirſt; but they drunke all very greedily except King *Sous*, who comming laſt of all to the well, tooke a little of the water, and rubd or coold the out-ſide of his mouth, in the preſence of the *Clytorians*, but did not drinke or ſwallow down one drop at all, by meanes whereof he would not performe the agreement formerly made to his enemies, ſaying he was not obliged ſo to doe, becauſe he had not drunke at all, and from thenceforth he continued his warres, to the great advantage and honour of his Countrie, which he preferred before his owne life in ſo great an extremitie.

The which *Lyſimachus* one of the ſucceſſours of *Alexander* the Great could never doe, for when he was ſurprized in ſuch a ſtraight in *Thrace* by King *Dromichates*, and reduced to the like extremitie as King *Sous* was, and being not able

to endure thirst any longer, he yeelded himselfe and his whole Armie to the enemy, but when he had drunke, and saw himselfe prisoner, hee cryed out; *Oh ye Gods, how am I now (being a King before) become and made a slave for a little pleasure,* when *Sous* (for his abstinence) shall be honoured, and had in everlasting remembrance.

Salust. de bello Iugurth. & Val. Max. lib. 5. cap. 5.

There were two *Carthaginian* brothers, whose sur-names were *Philænes*; the Inhabitants of *Carthage* and *Cyreni*, two nigh bordering Cities in *Africa*, were for a long time at great debate and variance, about the bounds or limits of their Territories, and in the end, to come to a peacefull accord, it was agreed betweene them, that certaine young men should at one and the selfe-same houre, set out or part, some from *Carthage* and the others from *Cyrene*, and that the one company should goe or run towards the other, and in that very same place where they should meet, there should be the confines or limits of either Territorie, whereupon those two brothers of *Carthage* (not performing the Articles which were agreed upon, betweene them and the *Cyrenians*, departed out of their Citie before the houre appointed, purposely to extend their limits, and to get ground of the other, but the *Syrenians* having notice of this fraud, they complained of their wrong, and would not have that place to be the limit, unlesse these two brethren would be contented to be buryed both alive in that place, where they would have their Citie bounds to be, which they imagined would never

ver be accepted of by these young men; but in briefe, these brothers presented themselves unto the *Cyrenians*, and were presently buryed alive in the same place, such love they bare to their Countrie and the enlargement of the bounds thereof.

Sylla having taken the City of *Prenesse* condemned all the Inhabitants thereof, to die by the sword, his host where hee lay onely excepted; but he a true lover of his Country, ranne in among the rest of his fellow Citizens, whom by numbers the Souldiers were hewing in pieces, and cryed with a loud voyce, It will not please God that I should be beholding for my life unto him, that murders all the rest of my Country men; hereupon hee lost his life among the rest.

Manlius that stout Romane Knight, being (it seemes) justly accused for some great crime he had committed, and having received the sentence of death, turned his face towards the *Capitoll* (which hee could from that place see, and from which he had beaten away the enemy, that had besieged it) with the great danger and perill of his life, and so saved his Citie and Countrie,) and with a loud voyce cryed out, and spake unto the Judges (pointing at the *Capitoll* with his finger in this manner,) How can you (my Lords) have the hearts to condemne *Manlius*? how can you in your consciences doe him hurt, who heretofore most willingly, and of his owne accord, would have dyed for you.

Plutarch. in vit. Camilli.

who

who exposed his life to save yours, who did hazard it so often in the defence of his Countrie and Commonwealth; that *Capitoll* will tell you more newes, those walls will speake for me; this pitifull oration so strooke the hearts of the Judges, that they could not see him die, but set him free and at liberty, in regard of his good service formerly done, for the good and honor of his Country.

I might alledge many moe rare examples out of Antique Histories for this purpose, as of those brothers, the *Horatii* and *Curiatii*, in *Livie*, with those glorious acts of *Pompey*, *Metelius*, *Curtius*, and infinite others; as well *Latines* as *Grecians*: but I willingly passe them over, & come to examples neerer our own times, which perhaps (as neere neighbours or not farre dwellers) will become more familiar and please better.

Historia general. de Spania par L. de Mayerna.

I will begin with a notable example of a Spaniard, *Alphonso Perez de Gusman*, a Castilian Knight, and he that gave the first beginning to the illustrious Family of the Duke of *Medina Sidonia* in *Spaine*, worthy immortall praise, for having preferred the welfare of his Country, his duty and fidelity to his King, before the life of his onely sonne: it was thus, *Don Sanchez* the 4. of that name, King of *Castile*, having recovered *Tariffa* from the *Moores*, (who in those dayes possessed a great part of *Spaine*,) being a very strong place, and of great importance, also a frontier Towne, made this Knight

Governour

Governour of the ſame, who was within a while after beſieged by *Don Iohn* King *Sanchez* his owne brother, (who had conceived ſome great indignation againſt him) with a great Army, which *Aben Iacob* King of the *Moores* (who was then King of *Granada*) had given him unto which he was fled, upon purpoſe to annoy and vexe his bother. It ſo fell out, that *Don Alphonſo Peres de Guzmans* ſonne was taken priſoner by the *Moores*, by whoſe meanes *Don Iohn* hop'd to take *Tariffa*, which he could not obtaine by force of armes, and therefore to that end and purpoſe, having gotten aſſurance to parle with *Don Alphonſo*, he brought this young man hard to or by the walls of *Tariffa*, his father, *Don Alphonſo* being within the Towne, and upon the battlements of the wall, whom *Don Iohn* threatned that if he would not yeeld and ſurrender up the Towne unto him, he would preſently cut off his ſonnes head; unto whom *Don Alphonſo* made this anſwer, the Towne is the Kings, who hath appointed me to keepe and defend it, the which I will doe for mine honour and reputations ſake, and the good of my Country, and as for my ſonne, he is in your power, you may doe with him what you pleaſe, and becauſe you ſhall not imagine, that I will preferre the love of my ſonne, to that of my King and Country, there is a ſword for you to ſtrike off his head, & herewith threw his ſword unto him from the battlements of the wall, and then returned backe unto his houſe, *Don Iohn* being wonder-

who exposed his life to save yours, who did hazard it so often in the defence of his Countrie and Commonwealth; that *Capitoll* will tell you more newes, those walls will speake for me; this pitifull oration so strooke the hearts of the Judges, that they could not see him die, but set him free and at liberty, in regard of his good service formerly done, for the good and honor of his Country.

I might alledge many moe rare examples out of Antique Histories for this purpose, as of those brothers, the *Horatii* and *Curiatii* in *Livie*, with those glorious acts of *Pomp*[illegible] *telius*, *Curtius*, and infinite others, as *tines* as *Grecians*: but I willingly passe t[illegible] & come to examples neerer our own tim[illegible] perhaps (as neere neighbours or not f[illegible] lers) will become more familiar an[illegible] better.

Historia general. de Spania par L. de Mayerna.

I will begin with a notable exam[illegible] Spaniard, *Alphonso Perez de Gusman*, a [illegible] Knight, and he that gave the first begi[illegible] the illustrious Family of the Duke o[illegible] *dina Sidonia* in *Spaine*, worthy immortall praise, for having preferred the welfare of his Country, his duty and fidelity to his King, before the life of his onely sonne: it was thus, *Don Sanchez* the 4. of that name, King of *Castile*, having recovered *Tariffa* from the *Moores*, (who in those dayes possessed a great part of *Spaine*,) being a very strong place, and of great importance, also a frontier Towne, made this Knight

Governour

Governour of the ſame, who was within a while after beſieged by *Don Iohn* King *Sanchez* his owne brother, (who had conceived ſome great indignation againſt him) with a great Army, which *Aben Iacob* King of the *Moores* (who was then King of *Granada*) had given him unto which he was fled, upon purpoſe to annoy and vexe his bother. It ſo fell out, that *Don Alphonſo Peres de Guzmans* ſonne was taken priſoner by the *Moores*, by whoſe meanes *Don Iohn* hop'd to take *Tariffa*, which he could not obtaine by force of armes, and therefore to that end and

Irregular Pagination.

...otten aſſurance to parle with
...ght this young man hard
...*ffa*, his father, *Don Al-*
...e Towne, and upon the
...ll, whom *Don Iohn* threat-
...not yeeld and ſurrender up
...he would preſently cut off
...whom *Don Alphonſo* made
...ne is the Kings, who hath
...e and defend it, the which
... honour and reputations
...of my Country, and as for
my ſonne, he is in your power, you may doe with him what you pleaſe, and becauſe you ſhall not imagine, that I will preferre the love of my ſonne, to that of my King and Country, there is a ſword for you to ſtrike off his head, & herewith threw his ſword unto him from the battlements of the wall, and then returned backe unto his houſe, *Don Iohn* being wonder-

who exposed his life to save yours, who did hazard it so often in the defence of his Countrie and Commonwealth; that *Capitoll* will tell you more newes, those walls will speake for me; this pitifull oration so strooke the hearts of the Judges, that they could not see him die, but set him free and at liberty, in regard of his good service formerly done, for the good and honor of his Country.

I might alledge many moe rare examples out of Antique Histories for this purpose, as of those brothers, the *Horatii* and *Curiatii*, in *Livie*, with those glorious acts of *Pompey*, *Metelius*, *Curtius*, and infinite others; as well *Latines* as *Grecians*: but I willingly passe them over, & come to examples neerer our own times, which perhaps (as neere neighbours or not farre dwellers) will become more familiar and please better.

Historia general de Spania par L. de Mayerna.

I will begin with a notable example of a Spaniard, *Alphonso Perez de Gusman*, a Castilian Knight, and he that gave the first beginning to the illustrious Family of the Duke of *Medina Sidonia* in *Spaine*, worthy immortall praise, for having preferred the welfare of his Country, his duty and fidelity to his King, before the life of his onely sonne: it was thus, *Don Sanchez* the 4. of that name, King of *Castile*, having recovered *Tariffa* from the *Moores*, (who in those dayes possessed a great part of *Spaine*,) being a very strong place, and of great importance, also a frontier Towne, made this Knight

Governour

Governour of the ſame, who was within a while after beſieged by *Don Iohn* King *Sanchez* his owne brother, (who had conceived ſome great indignation againſt him) with a great Army, which *Aben Iacob* King of the *Moores* (who was then King of *Granada*) had given him unto which he was fled, upon purpoſe to annoy and vexe his bother. It ſo fell out, that *Don Alphonſo Peres de Guzmans* ſonne was taken priſoner by the *Moores*, by whoſe meanes *Don Iohn* hop'd to take *Tariffa*, which he could not obtaine by force of armes, and therefore to that end and purpoſe, having gotten aſſurance to parle with *Don Alphonſo*, he brought this young man hard to or by the walls of *Tariffa*, his father, *Don Alphonſo* being within the Towne, and upon the battlements of the wall, whom *Don Iohn* threatned that if he would not yeeld and ſurrender up the Towne unto him, he would preſently cut off his ſonnes head; unto whom *Don Alphonſo* made this anſwer; the Towne is the Kings, who hath appointed me to keepe and defend it, the which I will doe for mine honour and reputations ſake, and the good of my Country, and as for my ſonne, he is in your power, you may doe with him what you pleaſe, and becauſe you ſhall not imagine, that I will preferre the love of my ſonne, to that of my King and Country, there is a ſword for you to ſtrike off his head, & herewith threw his ſword unto him from the battlements of the wall, and then returned backe unto his houſe, *Don Iohn* being wonder-

fully enraged against him, cauſed preſently this poore innocent child to be beheaded; when the Souldiers that were within the Towne ſaw that cruell and bloody ſpectacle, they made a great ſhout and a crie, which when *Don Alphonſo* (who was then at dinner with *Doña Maria de Alphonſo de Carvel* his wife) heard, imagining that the Moores had aſſaulted the Towne, ran preſently to the walls, and perceiving that the noyſe and ſtirre was, becauſe that his ſonne was executed, if it be no other thing, ſaid he, it is no matter, be you carefull and looke well to your charge, and then without making any ſhew of outward ſorrow, returned backe to his houſe, and ſat downe againe at the Table with his Lady, not ſpeaking one word of the matter unto her. The Moores and their Captaine *Don Iohn*, conſidering with what a reſolute Souldier they had to deale, preſently raiſed the ſiege, and returned backe with great ſhame and confuſion, to the immortall honour of that ſtout and generous Knight, who was ſo faithfull and true to his King and Country.

Hiſtoire de France.

The Towne of *Calice* in *France*, being beſieged by King *Edward* the third, in the yeare 1346. the Inhabitants thereof were reduced to ſuch extremity, by long continuance of the ſiege, which endured well nigh a whole yeare, that they were conſtrained (being not able to hold out any longer) to yeeld the Towne and themſelves to King *Edwards* mercy, who being wonderfully incenſed againſt them, had formerly

merly ſworne to put them all to the ſword, not ſparing any one, in the end he was pleaſed to reduce the number of thoſe who ſhould die onely to ſixe, and thoſe the chiefeſt of the Townſmen, to expiate, or in part to ſave his oath. This commandement being brought to the Towne-hall, where thoſe miſerable Townſmen were gathered together by the Kings permiſſion, to give their friends and Country the laſt farewell, who beholding one another with heavy and deje&ted countenances (the ſpirits and blood, through the feare of death being retired to the heart) and ſtanding all mute, one of the chiefeſt amongſt them, whoſe name was, *Euſtache de Saint Pierre*, (or *Euſtache of Saint Peter*) brake that pitifull ſilence, ſpeaking cheerefully in this manner: *Have I ſo often hazarded my life for the good of my Country, and ſhall I now feare to ſacrifice it for the laſt victime? I will therefore yeeld my head (deare fellow countrie-men) to victorious King* Edward *of* England, *being not deſirous to live any longer, to the damage of my thrice deare Countrie*; he uttered thoſe words, without any teares, or the leaſt ſhow of the feare of death, but with ſuch a courageous countenance and manly voyce, that he perſwaded the whole multitude to doe the like: then one *Jean d'Aire* was the next that ſeconded him, and afterwards all the company cryed out. *Allons, allons, à la mort, c'eſt le dernier deboir que nous devons rendre à la noſtre pauvre Patrie.* Let us goe, let us goe to our death, it is the laſt duty that we

we owe to our poore Countrie. Now among all the whole multitude that offered their heads willingly unto King *Edward* to save his oath, onely sixe were bound and led away to execution; but in the meane time the Queene of *England* being then and there present, seeing them all thus manacled, and by the Executioner led away to the place where they should suffer, fell a weeping, and desired the King to take some compassion upon them, and to give them their lives, saying, that it was great pitie to put to death men of such a resolution, and magnanimous fidelity, the King forthwith granted her request, and more-over, albeit that the King had planted and established in *Calis* a new Colony, he gave those men leave still to continue and dwell in the Towne, imagining that they would be as true and faithfull to him their deliverer, as they had beene lately to their owne King and Country.

Le Citad. Genv. en la resp. au Caval. Savoy.

One *Iohn Pecolat* a Citizen of *Geneva* performed a notable act to maintaine the liberty of his Country. This man being in *Savoy*, at such time as *Charles* the third of that name, and the ninth Duke of Savoy made warres against *Geneva*, in the yeare of our Lord 1518. to debarre them of their antient liberties, vvas by the instigation, and prosecution of the *Savoyans* put upon the racke, to make him confesse something that was to the hurt and prejudice of his Countrie, the which he endured very constantly for the space of three houres, albeit hee was left

left once upon the racke, all the while the tormentors were at dinner, who in the end, seeing that he would not abuse his tongue in relating any thing against his Countrie, caused a Barber to be sent for, to shave off the haire of his head and beard, because they imagined, that he was charmed, in the meane time (still unwilling to confesse or say any thing, that might endamage or injure his Country, the Common-wealth of *Geneva*,) upon a suddaine hee snatch'd the rasor out of the Barbers hand, and with a couragious resolution cut out his owne tongue therewith, which his persecutors would have enforced to lie, against the liberty and priviledges of his native Countrie, whose memorie is to this day, and ever shall be had in perpetuall honour in that famous Citie.

Let us on the contrarie, take a view of the lamentable events and miserable ends of those vvho have proved Rebels to their King and Country, and how they have beene rewarded, yea, by those who did employ and set them on worke, who rewarding them for the most part, according to their demerits, have hated them after ever to the death, and all in generall have branded vvith the name of Traytors, disdaining their base disloyalty, to the disgrace and shame of their posterity, vvho many times though they may redeeme their credit with men, they hardly can escape the just judgement of God heavily falling upon themselves and

their iſſue: for confirmation hereof I will produce ſome notable examples.

Philip King of *Macedon* knew very well how to uſe and handle a wicked Traytor, for albeit ſometimes he made uſe of ſuch vipers, yet hated them unto death, for when one *Laſthenes* an *Olynthian* (by whoſe ayd and treachery, he had taken the Towne of *Olynthia*,) complained unto him, how the *Macedonians* continually reviled him, ſtill upbraiding and calling him Traytor, for his treachery in betraying his native Coutry: *Philip* made him this witty and ſatyricall anſwer: *The Macedonians* (quoth hee) *are ſuch fooles and dolts, that they cannot call any thing, but by its owne name.* Therefore let all Traytors conſider that thoſe great Princes who imploy them, doe beare the ſame affection towards them (during the time they are to make uſe of them) as men doe to the gall and poyſon of ſome venimous beaſts; when they ſtand in need of them, for they are very glad to find them out, whereſoever they may become by, to ſerve their turne, when they have occaſion to uſe them, but when they have by their help and meanes, obtained that which they wiſh'd for, they hate and deteſt the malice and venome of ſuch beaſts, and commonly kill them. So Treaſon is acceptable to great perſonages, when hereby they have obtained that which they ſought for and deſired, as the Emperour *Auguſtus* once ſaid unto *Rhymitalces* King of *Thrace*, who had forſaken and abandoned

Plutarch. in vita Romuli.

ned *Marc. Antonie*, and made his brags that hee had joyned and associated him unto *Augustus* who made warres against him. *I love* (said hee) *the Treason, but I hate the Traytor.* *Plutarch. Apothegs.*

Darius King of *Persia*, caused his owne sonne *Ariobarzanes* to be beheaded, because he sought to betray his Army unto *Alexander* the great.

Agesilaus King of *Lacedemonia*, having notice that *Pausanias* his sonne, had received five hundred talents in gold of King *Xerxes*, to betray *Sparta* into his hands, pursued him unto a certaine Temple whither he was fled to save his life, where the King caused the doores of the Temple to be stopped and block'd, withall, appointing a strong stone wall to be made round about it, leaving him there to die most miserably with hunger and thirst, whose body afterwards was cast forth unto dogs, not vouchsafing to give him a grave, so much did he detest and abhorre this Traytor (though his owne sonne) who would have betraid his native Country.

Junius Brutus, the first Consull of Rome, caused his two sonnes *Titus* and *Tiberius* to be beheaded, because they conspired to let the *Turquines* into Rome, from whence they had beene formely banished, by reason of their Tyrannie and horrible vices. *Tit. Livius lib. 2. Decad. 5. Dionys. Halicar. lib. 5.*

Fulvius a Senator of Rome did likewise kill his owne sonne, because he had beene a partaker in the conspiration of *Catiline*, and had forsaken

Plutarch. in vita Val. Publ. Salust. in Bello Catilin. Flavius vopiscus in Aurel.

saken Rome to take part with *Catiline*, a notorious Traytor to his Countrie, saying, *Oh wicked and base Traytor, it was not for* Catiline *that I begat thee, but for Rome, thy native Countrie.*

The Emperour *Aurelius*, having made use of one *Heraclemon*, a wicked Traytor who betraid his owne native Country unto him, permitted one to kill him, and then wrote unto *Mallius Chilo*, in this manner, *I have given leave to one to kill him, by whose meanes I tooke the towne of Thyane, for I could not indure the Traytor, and therefore I have willingly consented that my Souldiers should dispatch him out of the way; for seeing hee had no pitie of his Countrie, he would (it is like) not keep his faith and be true to me.*

Iul. Capitolinus in Maximin.

The Emperour *Maximinus* gave thankes to one *Macedonius*, for having killed *Tyrus*, who strove with him about the Empire, but afterwards frowned upon him, as upon a Traytor, and in the end, caused him to be slaine.

Inventoire de l'Histoire de France, par L. de Serres.

Now as concerning the rewards of Traytors; I will produce unto you one notable example, put in practise by *Clovis* the first of that name, and the fift King of *France*. This King had suborned two Serving-men, to betray their Lord and Master unto him promising to bestow upon each of them a golden Corselet. Afterward by their meanes, having taken their Master (whom hee supposed to have conspired against him, and had caused to be put to death) these Traytors demanded their reward of *Clovis*, who

vvho ſent each of them a Corcelet of iron, but vvhen they complained of the King, he ſent for, and ſpake unto them in this manner: *You have judged better then my ſelfe, for I have not done well, in giving unto you Corſelets of Iron, a reward or a preſent indeed fit for honeſt men, but you have deſerved an halter, a collar worthy and well beſeeming falſe Traytors.* and hereupon preſently commanded them to be hang'd.

But among many examples, I will relate unto you two which are very remarkable, wherein as in a glaſſe you may behold the juſt judgement of God, againſt vvicked and perfidious parricides or Traytors to their Country, the like vvhereof, a man ſhall ever hardly heare of, or read in any author.

The firſt is of a Spaniard named *Iulian* Earle of *Ceuta*, who being wonderfully enraged againſt *Roderick* his naturall Soveraigne (who had raviſhed his daughter called *Cava*,) was the cauſe, not onely of the Kings death, but alſo of the utter ruine of all his Countrie, a perfidious an act as can be imagined, and as extreme a vengeance as can be ſpoken of. But behold the reward, this wicked man received for his paines. The Moores having by his meanes conquered almoſt all Spaine, which they had in quiet poſſeſſion, allowing well of the treaſon, (but hating and utterly abhorring the Traytor,) firſt of all they layd violent hands upon this curſed Earle, and reprooved his diſloyalty, and after having confiſcated and ceaſed upon all

Hiſtoria general. de Eſpania lib. 5.

Plutarch. in vita Val. Publ. Salust. in Bello Catilin. Flavius vopiscus in Aurel.

saken Rome to take part with *Catiline*, a notorious Traytor to his Countrie, saying, *Oh wicked and base Traytor, it was not for* Catiline *that I begat thee, but for Rome, thy native Countrie.*

The Emperour *Aurelius*, having made use of one *Heraclemon*, a wicked Traytor who betraid his owne native Country unto him, permitted one to kill him, and then wrote unto *Mallius Chilo*, in this manner, *I have given leave to one to kill him, by whose meanes I tooke the towne of Thyane, for I could not indure the Traytor, and therefore I have willingly consented that my Souldiers should dispatch him out of the way; for seeing hee had no pitie of his Countrie, he would (it is like) not keep his faith and be true to me.*

Iul. Capitolinus in Maximin.

The Emperour *Maximinus* gave thankes to one *Macedonius*, for having killed *Tyrus*, who strove with him about the Empire, but afterwards frowned upon him; as upon a Traytor, and in the end, caused him to be slaine.

Inventoire de l'Histoire de France, par I. de Serres.

Now as concerning the rewards of Traytors; I will produce unto you one notable example, put in practise by *Clovis* the first of that name, and the fift King of *France*. This King had suborned two Serving-men, to betray their Lord and Master unto him promising to bestow upon each of them a golden Corselet. Afterward by their meanes, having taken their Master (whom hee supposed to have conspired against him, and had caused to be put to death) these Traytors demanded their reward of *Clovis*, who

vvho ſent each of them a Corcelet of iron, but vvhen they complained of the King, he ſent for, and ſpake unto them in this manner: *You have judged better then my ſelfe, for I have not done well, in giving unto you Corſelets of Iron, a reward or a preſent indeed fit for honeſt men, but you have deſerved an halter, a collar worthy and well beſeeming falſe Traytors:* and hereupon preſently commanded them to be hang'd.

But among many examples, I will relate unto you two which are very remarkable, wherein as in a glaſſe you may behold the juſt judgement of God, againſt vvicked and perfidious parricides or Traytors to their Country, the like vvhereof, a man ſhall ever hardly heare of, or read in any author.

The firſt is of a Spaniard named *Iulian* Earle of *Ceuta*, who being wonderfully enraged againſt *Roderick* his naturall Soveraigne (who had raviſhed his daughter called *Cava*,) was the cauſe, not onely of the Kings death, but alſo of the utter ruine of all his Countrie, a perfidious an act as can be imagined, and as extreme a vengeance as can be ſpoken of. But behold the reward, this wicked man received for his paines. The Moores having by his meanes conquered almoſt all Spaine, which they had in quiet poſſeſſion, allowing well of the treaſon, (but hating and utterly abhorring the Traytor,) firſt of all they layd violent hands upon this curſed Earle, and reprooved his diſloyalty, and after having confiſcated and ceaſed upon all

Hiſtoria general. de Eſpania lib. 5.

all his lands and goods, they put him into a close prison, where hee dyed most miserably, having first seene his wife *Faldrina* stoned to death, and his sonne throwne downe from the top of an high Tower in the towne of *Ceuta*. *Sanches* a Spanish Historiographer relates his History, and end something otherwise, for he saith, that after the death of King *Roderick*, (who was slaine in a Battell against the Moors,) they layd hands on this *Julian*, and after that they had reviled him for his perfidious treachery, they hewed him to pieces in the fields, whereby you may see how justly he was rewarded for treason against his Country.

I might for a little more content and satisfaction to the Reader, insert in this place the Epitaph of this *Roderick*, who was the thirtieth and last King of the Gothes, which is as yet to be seene in the towne of *Viseu* in *Portugall*, in detestation of the perpetuall infamie of that perfidious *Julian*, but fearing to be overtedious, I passe it over.

The other example is of him, who by wicked treachery betrayed the Ile of *Rhodes*, unto *Sultan Soliman*, the eleventh Emperour of the Turkes *Anno* 1522. and in the moneth of December, *Solyman* had promised to bestow upon the Traytor in recompence of his disloyalty, one of his daughters in marriage, together with an exceeding rich dowrie, after the taking or conquest of the Iland, this Traytor demanded of *Soliman* the performance of his promise,

Meditat Hist. lo. Camerarii.

whereupon the Turke cauſed his daughter to be brought forth in a moſt magnificent pompe, according to her ſtate and dignity, and gave her to him in marriage, which made this wicked Traytor to be ſo raviſhed with joye, that he knew not what to do, or how to behave himſelfe, but all his mirth and joy laſted but a ſmall while, for *Solyman* turning towards him ſpake unto him in this manner. *Thou ſeeſt* (ſaid he) *how that I am a man of my word, but yet in regard thou art a Chriſtian, and that my daughter and thy wife, is a Mahumetane by birth, and profeſſion of Religion, you cannot live in peace and amity together, and withall I cannot love my ſonne in law, except he be a Muſulman within and without, neither is it enough that thou doſt abjure Chriſtianitie (as many of thyſelfe doe) in hope of gaine or profit, therefore thou muſt be ſtrip'd of thy baptized and uncircumciſed skinne*, and having ſpoken theſe words, he commanded this, his pretended ſonne in law to be flayed, and afterward to be layd downe upon a bed of ſalt, commanding his ſervants (that if ſome ſmall deale of Mahumetiſme would poſſeſſe him in ſtead of Chriſtianiſme,) they then ſhould bring his ſpouſe (and not till then) unto his bed to lie with him, this was the reward this wretched Traytor received for his diſloyalty.

I will conclude this Diſcourſe of men Traytors, with the treaſons of ſome women againſt their Country, beginning firſt with two maydens, and a marryed wife, who

sped no better in their reward then the former.

T. Livius lib. 6. Decad. 1. Dyonis. Halicar. lib. 1. Antiquit. Plutarch. in vita Romuli.

The first was *Tarpeia* the daughter of *Spurius Tarpeius*, who commanded the Capitoll in in Rome, this maiden gave entrance to the Souldiers of *Tatius*, Captaine Generall of the *Sabines*, who had corrupted her with money, for she had promised him, when she went forth for water, to leave the dore open for his Souldiers to enter in, upon condition, that they should give unto her all the golden bracelets, rings, and jewels they wore upon their left armes, hands, and wrists, who in stead of Jewels, cast upon her their Bucklers and Targets, which they bore in their said left hands, deceiving her by that meanes of her purpose and expectation, hereby shee was pressed to death with the waight of the sheilds of those that entred the Capitoll.

Meditat. Histop. lo. Cameratii.

The other was a Grecian maid whose name was *Dæmonica*, who was rewarded much like the other, for *Brennus* King of the *Gaules*, having pillaged all *Asia*, and besieged the towne of Ephesus, this maid falling in love with *Brennus*, promised to betray the towne unto him, upon condition, that all the *Gaules* should deliver unto her for a recompence, all the golden chaines and bracelets they had, the which he promised her she should have, now having taken the towne by her meanes, hee commanded his Souldiers to cast into the maids lap, all the golden chaines and bracelets which they carryed

carryed about them, the which (in obedience of their King and Generall) they did, where she with the very wight of the gold, was presſed to death.

The laſt example is of *Romilda* the wife of *Giſulphus*, Duke of *Tivoli*, who beholding *Cacan* King of *Scythia* marching round about the walls of Modena, which he then beſieged, affected him ſo well, that ſhe was upon the ſuddaine ſurprized and taken with his love, inſomuch, that ſhee ſent unto him a meſſenger who ſhould ſignifie, that if hee would marry her, ſhe would deliver the City unto him, together withall the treaſure *Giſulphus* her husband had, who was then but lately ſlaine at the firſt arrivall of the Scythians in that place; *Cacan* being very deſirous of the victory, accepted of the condition, and hereupon ſhe cauſed the portes to be opened, and ſo received him into the towne, which he and his men afterward pillaged, and brought the Inhabitants into a miſerable ſervitude. Afterward *Cacan* feigning to be willing and ready to performe his promiſe and vow made unto her, lay with her one night, and uſed and intreated her as his wife. But the next morning (becauſe hee would have all the world to know, that hee hated and deteſte her treaſon,) hee cauſed her to be buryed alive in the midſt of his Camp, telling her that ſuch an husband became her beſt, who through her inordinate love, or rather luſt, had betrayed her Country.

Io. Aventin. lib. 3. de Annal. Bavariæ.

Hereby you may see and have heard, how hatefull treason and a Traytor, is to God and man, insomuch, as the most barbarous nations of the world, have detested and grievously punished the same, yet as an antient writer saith, *men ought to be more wary in prezenting the designes of Traytors, then in consulting by what manner of torment they should suffer death*: and saith another, *There is not a better or sweeter perfume, then the savour of the dead body of a Traytor, nor any thing more infectious, or pestiferous then his life.*

But to draw towards a conclusion, since obedience to our King is so pleasing to God, so necessarie for the preservation of our Countrie, our selves, wives and children, and estates let us with *One heart, walke one way*, not devide our selves, like *Sampsons* Foxes, to fire the whole Land, nor it is not enough, to contribute coldly and unwillingly in times of danger, but freely and cheerefully, and if need be with the hazard of our lives, to open our purses, with the widest, for the common good; which necessary lesson, if the Greekes had learned at what time the great mistresse of the East, their City *Constantinople* was besieged by *Mahomet* the first, they had beene their owne men, even to this day, for the City being taken, there was such a masse of mony and Treasure therein, that the Infidels were amazed thereat, enough to have furnished the City with men and munition, repair'd the battered walls and workes, and

to

to have made it defensible against any enemy whosoever, but, *Tanquam sacrum attingere nolebant*, every man made his mony his Idoll, they would not part hardly with a penny, so that to them it may be said, as the Prophet said to the Jewes; *Oh Israel thou hast destroyed thy selfe*, but surely God gave them not the hearts, they lying at that time wallowing in sloath, and all manner of sensuallity. Let us therefore be warned, and earnestly entreate of the Lord of Hosts, that hee would give unto us understanding hearts, able hands, peace in these our dayes, unanimity in our resolutions, and constancy in our loves, and loyalty to our most dread Soveraigne King *Charles*, and to our deare nursing mother, this famous and most flourishing Country of *England*.

FINIS.